

# Oneida Circular.

A WEEKLY JOURNAL OF HOME, SCIENCE AND GENERAL INTELLIGENCE.

Published by the Oneida & Wallingford Communities.

ONEIDA COMMUNITY, FEBRUARY 24, 1876.

New Series. Vol. XIII., No. 8  
Whole No. 1612

## POST-OFFICE ADDRESS:

ONEIDA CIRCULAR, ONEIDA, N. Y.

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## THE UNITED COMMUNITIES.

### ONEIDA COMMUNITY.

Is an association living in Lenox, Madison Co., N. Y., four miles south of Oneida and a few rods from the Station of the Midland Railroad. Number of members, 253. Land, 600 acres. Business, Manufacture of Hardware and Silk goods, Printing the CIRCULAR, Horticulture, etc. Theology, Perfectionism. Sociology, Bible Communism.

### WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the Hartford and New Haven Railroad. Number of members, 47. Land, 280 acres. Business, Publishing, Job Printing, Manufactures, and Horticulture.

## SPECIAL NOTICE.

The O. C. and Branches are not "Free Lovers," in the popular sense of the term. They call their social system BIBLE COMMUNISM or COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to Free Criticism and the principles of Male Continence. In respect to permanency, responsibility, and every essential point of difference between marriage and licentiousness, the Oneida Communists stand with marriage. Free Love with them does not mean freedom to love to-day and leave to-morrow; nor freedom to take a woman's person and keep their property to themselves; nor freedom to freight a woman with offspring and send her down stream without care or help; nor freedom to beget children and leave them to the street and the poor-house. Their Communities are families, as distinctly bounded and separated from promiscuous society as ordinary households. The tie that binds them together is permanent and sacred, to say the least, as that of marriage, for it is their religion. They receive no new members (except by deception or mistake), who do not give heart and hand to the family interest for life and forever. Community of property extends just as far as freedom of love. Every man's care and every dollar of the common property are pledged for the maintenance and protection of the women and children of the Community.

## ADMISSIONS.

These Communities are constantly receiving applications for admission which they have to reject. It is difficult to state in any brief way all their reasons for thus limiting their numbers; but some of them are these: 1. The parent Community at Oneida is full. Its buildings are adapted to a certain number, and it wants no more. 2. The Wallingford Community, though it has not attained the normal size, has as many members as it can well accommodate, and must grow in numbers only as it grows in capital and buildings. 3. The kind of men and women who are likely to make the Communities grow, spiritually and financially, are scarce, and have to be sifted out slowly and cautiously. It should be distinctly understood that these Communities are not asylums for pleasure seekers or persons who merely want a home and a living. They will receive only those who are very much in earnest in religion. They have already done their full share of labor in criticising and working over raw recruits, and intend hereafter to devote themselves to other jobs (a plenty of which they have on hand), receiving only such members as seem likely to help and not hinder their work. As candidates for Communism multiply, it is obvious that they can not all settle at Oneida and Wallingford. Other Communities must be formed; and the best way for earnest disciples generally is to work and wait, till the Spirit of Pentecost shall come on their neighbors, and give them Communities right where they are.

## A PRAYER.

I ask not wealth, but power to take  
And use the things I have aright;  
Not years, but wisdom that shall make  
My life a profit and delight.

I ask not that for me the plan  
Of good and ill be set aside,  
But that the common lot of man  
Be nobly born and glorified.

I know I may not always keep  
My steps in places green and sweet,  
Nor find the pathway of the deep  
A path of safety for my feet.

But pray, that, when the tempest's breath  
Shall fiercely sweep my way about,  
I make not shipwreck of my faith  
In the unbottomed sea of doubt;

And that, though it be mine to know  
How hard the stoniest pillow seems,  
Good angels still may come and go  
On the bright ladder of my dreams.

I do not ask for love below—  
That friends shall never be estranged;  
But for the power of loving, so  
My heart may keep its youth unchanged.  
Youth, joy, wealth—Fate, I give thee these;  
Leave faith and hope till life is passed;  
And leave my heart's best impulses  
Fresh and unfailing to the last.

For this I count, of all sweet things,  
The sweetest out of heaven above;  
And loving others surely brings  
The fullest recompense of love!

—Chambers' Journal.

## FAMILY COMMUNISM.

Home-Talk by J. H. N.

COMMUNISM, dreadful bugbear as it is on the large scale, is the fundamental principle of every family. The man keeps no account with his wife, but cares for her as for himself. Man and wife keep no account with their children, but regard them as their own flesh. This is the theory, at least, of the family compact. Thus all children are born in Communism, and for the sweetest part of their lives are nourished and brought up in Communism. They come in contact with the opposite principle of trading selfishness, only when they begin to leave the family circle and mingle with the world.

Communism is really the very essence of Home. The man who turns back in imagination from the desert of common life to the oasis of his childhood, and sings "*Home, sweet, Home*," is unconsciously thinking of Communism, and longing to return to it.

The Communism which begins with marriage, does not stop at the first generation, but reaches the grandchildren, and like a light shining in a dark place, is reflected back to parents and grandparents, and glances far and wide among uncles and aunts and cousins, till it is lost in distance.

And we must not imagine that this family-

feeling which thus radiates unity in little circles all over the world, has its seat and cause exclusively or even chiefly in consanguinity. On the contrary its very beginning is in the love that arises between man and woman as such, without blood-relationship. Husbands and wives are related to each other only as members of the human race; and yet their love is the source of the love between brothers and sisters and cousins and all kindred. They are the real founders of the family Community. So, if the old saying is true that "blood is thicker than water," we must add to it that "love is thicker than blood."

Thus it appears, not only that we are all born and brought up in Communism, but that one of our very strongest natural proclivities in adult life is for Communism with non-relatives, and the founding of small Communities. With such germs in our nature and education, it can not be so difficult as many imagine, for us to fall in with the spirit of progress (which is really the spirit of Pentecost) and allow science and inspiration to organize family-Communism on the grandest scale. It will be but returning home; only we have to give up the old one-horse wagon for two, and go by the great railroad-train that carries a meeting-house full.

## CHRIST'S INTEGRITY.

THERE are several instances recorded in which Christ refused appeals to his miraculous power.

First. When Satan tried to tempt him into impatience and presumption. He refused to work miracles at the devil's instigation.

Second. When the Pharisees and Sadducees desired that he would show them a sign from heaven: he called them hypocrites, and left them to study out the signs they had already.

Third. When his countrymen were disposed to say to him the proverb, "Physician heal thyself." "Whatsoever we have heard done in Capernaum, do also in this country;" he resisted their spirit of dictation, and gave them to understand by the case of Naaman, and of the Shunamite widow, that God pleases himself, and not man, in the exercise of his miraculous power. His cool independence made them so angry, that they were about to hurl him from the brow of a precipice; but he, passing through their midst, went his way.

Fourth. When his brethren wanted to have him "show off," and advised him to quit his seclusion in Galilee, and go into Judea, where his disciples might also see the works which he did. "If thou do these things" said they "show thyself to the world." But he knew that the Jews were seeking to kill him, and

he took no license from his miraculous power of defense to brave their malice.

Fifth. When Herod with a vulgar curiosity hoped to see some miracle done by him. Herod, glad of the occasion which gave him a chance to see Jesus, questioned him in many words, but he answered nothing.

Sixth. When he was on the cross, and his murderers mocked him, saying, "He saved others, himself he can not save. If he be the king of Israel, let him come down from the cross, and we will believe him." No: being reviled, he reviled not again. "When he suffered he threatened not, but committed himself to him who judgeth righteously."

We can see a unitary principle governing Christ's conduct in all these instances, which is, that he never worked a miracle *to gratify selfishness*. His mercy was boundless, and faith never appealed to him in vain; but the proud, and captious, and self-seeking, he repulsed.

#### MY OLD SCHOOLMATE.

AFTER waiting nearly eight months, I have received another communication from my old friend Wm. S. Hobbie. The reader will perhaps recollect that in his last letter that was published, he asked me for a criticism of himself to which I replied in the CIRCULAR of May 24th, criticising him for his skepticism. He now writes as follows:

— Co., Cal., Aug. 23, 1875.

DEAR FRIEND:—Judging by my long silence, you may perhaps think I am offended by the plainness of speech in your last epistle. That is far from being the case. Other matters pertaining to a great business that I have been carrying on—in which I have not been of late very fortunate—have called for a large share of my attention; and finally I have suffered a terrible blow in the death of Miriam my wife. Oh my friend! have you ever suffered from heart-bleeding occasioned by the loss of a near and dear one? Pity and comfort me if you can, for God knows I need it. Yes, I am free to use the name of God, even though the existence of such a being is not yet demonstrated to my mind. When the heart is crushed and bleeding, what can it do but cry to some being that is willing and mighty to help? Let the pride of intellectual power stand aside for a while, and if there is God who has comfort in store for me, Oh let him come to me now. If there is an inner sense that can perceive and appreciate God, aside from that of the mind and reason, my heart's desire is, that it may be awakened in me. But old methods and habits of thought are still strong, and though it may be true as you intimate in your letter that my way of searching for God is unwise and irreverent, yet in consideration of my habits of thinking and perhaps wrong education, bear with me and show me if you can the true way of "feeling after God." You intimated in your last that there were one or two other points of which you wished to speak. Please present them now. Do not fear that you will offend me. In the midst of the superficial sympathy and flattery of many polite, fair-weather friends, your earnest words are a relief and comfort. Hoping that I may find something that is better worth living for than any thing that I can now see, I remain

Your affectionate friend and schoolmate,  
WM. S. HOBIE.

To this I replied as follows:

"DEAR FRIEND:—Your affliction has touched

my heart. I would that I could indeed be a medium of that comfort which I know that God has in store for those who mourn. My heart's desire is that I may introduce you to him, for I know that he alone can give the lasting peace and comfort that is the only kind worthy of the name.

"He healeth the broken hearted."

"I should be most thankful if I could only convince you of what I most sincerely believe, *i. e.*, that he is even now patiently waiting for you to perceive and recognize him, that he may manifest himself in your heart and fill you with the comfort and joy of his presence.

"Inasmuch as you request me to follow up the subject discussed in my last letter to you, I will proceed to a consideration of those 'one or two points' that I referred to in the last sentence:

"I am disposed to preach a short homily on the text 'By their fruits ye shall know them.' The opponents of Christianity seldom find fault with, but often praise the morality that it inculcates. But they claim that much of the morality of heathenism is just as good. They also tell us that many a skeptic can make a far better show of morality so far as upright dealing in this world is concerned than the average of professed Christians.

"To this first proposition I will say more, farther on. To the last proposition I would say this: It is not fair to bring forward any modern skeptic in a Christian land as a fair and ripe specimen of the products of skepticism. In every such case that might be represented it will be found that the person brought forward as a representative of skepticism, is the product of hundreds of generations upon whom Christian influences have been brought to bear. However much the individual skeptic may despise and abhor the doctrines of his forefathers, the influence of those doctrines are interwoven in his very being; he can no more discard them than he can discard himself. So far as Christianity has influenced his progenitors, that, and not his newly-found skepticism, must have the credit. No, you must select specimens from a nation on whom Christianity has had no especial influence before you can get a true representative of ripe skepticism. The nearest approach to this condition of things among modern nations was at one time to be found in France. If history tells us truly, that nation at one time as nearly deserved to be called a nation of skeptics, as could be found in any other modern instance. But that period culminating in the French revolution as it did, no one will care to bring it forward as an illustration of the good fruits of skepticism, or indeed, of any other doctrine.

"But the world was very old previous to the advent of Christianity. Is it not true that skepticism, or what in modern phrase is called Positivism, may have had a fair trial and in fact, have borne its ripe fruits on a national scale at that time? What was there to prevent it? It actually had possession of the whole world, or at least it had no Christianity to combat. You may say that heathenism stood in its way. The fact that it did not overthrow heathenism I should take as evidence that it

was inherently weaker than Christianity; for that was what Christianity certainly did.

"Now one of the 'points' that I wished to make clear to you is this: That skepticism, Positivism, or whatever name we apply to this unbelieving philosophy, actually existed in ancient times; and we have now before us good, fair and ripe fruits of its growth. Those fruits are the Chinese.

"Please don't take offense at this idea, but give it a fair and careful examination. Take your own creed, or at least the one that you formerly professed, and imagine it to be the only religion of the land; then candidly trace out what must of necessity be its outgrowth, and see if you do not in the end draw a likeness of human nature that corresponds in all essential particulars to the modern 'heathen Chinese.'

"Suppose that we should have a thorough-going revival of Positivism, so that all of our ministers preached it from their pulpits; all of our editors wrote it from their sanctums; all of our schoolmasters taught it in our schools—and finally that there was not a soul in the land who had not heartily received it in its orthodox fullness just so far as he or she was capable of understanding it. Suppose, too, that there were believers in modern spiritualism, who believed in it exactly as you do; or at least, so far as the multitude are capable of believing it as you do, and that mediums and planchette were consulted as frequently as shoemakers or smiths.

"Now the question is, not how this state of things would affect you and the rest of the more exceptional characters, but what sort of people would it make of Smith, Jones, Thomson and Hodge? In short, what sort of a character would the average man have, and what kind of institutions would be the outcome of it all?

"A person utterly forgetting and ignoring God, and yet believing in a future state, holding occasional communication with the dead through spiritual mediums, would he not naturally take to his heart the Chinese doctrine of the worship of ancestors; and would not the mediums grow into a priesthood that would dictate and prescribe what and how he should do in the way of pleasing them the same as the Chinese do? Would Positivism give mankind under those circumstances a higher moral training than Christianity does? Would we not have men just as wicked, corrupt and untrustworthy in all the offices of life as they are in Christian countries? Would not some form of intellectualism be the mark of distinction and test of qualification for office, as is now the case with government officials in China? And would not intellectualism, under the downward tendencies of human nature, be apt to degenerate into a mechanical memorizing of the precepts of ancient wise men like Confucius, as is now the case in China? In short, is there a progressive, life-giving aflatus at the heart of Positivism that would give a nation professing it, the same impulse toward progress and perfection that you will acknowledge exists among Christian nations?

"But I see my letter is becoming lengthy.

I will only say in conclusion that if you were to bring your analytical and critical powers to bear upon the fruits of the tenets that you have slidden into with the same ardor that you have shown in the work of dissecting Christianity, you certainly could never find a resting-place in skepticism. Moreover, it is my honest belief that this wave of Positivism that has broken over the civilized world gets its impulse from the old bottomless pit of Asiatic heathenism in a manner similar to that in which slavery derived its first impulse from the benighted regions of Africa.

"Yours affectionately, H. J. S."

#### CORRESPONDENCE.

Henderson, N. Y., Feb. 8, 1876.

DEAR CIRCULAR:—The CIRCULAR is the best paper that I ever read; the religious part of it suits my idea because it adheres so closely to Christ and the Bible. Every paper is a perfect feast to my soul. I have always liked it. We have all the volumes of the CIRCULAR since 1856. My husband thinks there never was so good, sound religion printed except the Bible. The CIRCULAR and the Bible breath one spirit. The CIRCULAR inspires me with new life and love. God bless it, and all its helpers.

I mean to set up a Turkish Bath just as soon as I can find a house with convenient rooms. I want to assist in this great health reform. I think Christ will help me to start a Turkish Bath soon.

S. A. C.

Pekin, N. Y., Feb. 10, 1876.

ONEIDA COMMUNITY:—I was much interested in two late articles in your paper, about twins. I am the parent of twin girls, now nearly seventeen years old. In a family of twelve children, no two are so dissimilar in looks, size and disposition or mental qualities; in fact in every thing that goes to make a difference. Each is like herself only, and still each has the peculiarities of the family and the original stock. When infants but a day old, they could be distinguished from each other in the dark by the shape of their heads. The oldest was always the largest but never the smartest. To-day they have nothing in common so far as mate-hood or companionship is concerned. Seldom or never dress alike, or sleep alike. They have always been a marvel to me, since they had an early life with the same surroundings, same parents, same flesh and blood, food, etc.

These twins are not only dissimilar phrenologically but physically; in size and texture of flesh and bones; eyes and hair are different; the one has black hair and eyes; the other light brown and silky hair and light blue eyes; the voices are different; the walk and motion are different. They would be good subjects for a physiologist to contrast; and yet they are just as unlike in spirituality. Here I would inquire of an expert in this matter how this is reconcilable in view of the laws of "hereditary descent" that "like begets like"—since their foetal existence is *the same*, education and surroundings the same up to last May when the youngest went to Massachusetts to work in a straw-mill.

Some one may be able to clearly trace out the molding causes, but I have never seen a clear exposition of them. Accept my regards and well wishes.

O. C. H.

Pekin, N. Y., Feb. 15, 1876.

DEAR FRIENDS:—Yesterday we were all burned out; our fodder, several tons of hay, besides corns-tacks, and straw—barn and dwelling, no insurance; loss \$600. We are really in a sad plight,

with sympathy and cash low; no fodder for our cows nor shelter for our heads, but our courage has not flown. We shall put up a shanty—as we can not rent in the village—for ourselves and stock, just as soon as the roads will permit the freighting of lumber.

Respectfully yours,

MINNIE J. MORSE.

HATTIE N. GRAVES.

JOHN BENTLY.

O. C. HALL.

[A gentleman who has lately united with another family with a view to forming a Community, is desirous to understand the best way of training their children, and writes asking questions on various points, to which the following is an answer:]

"This is a serious venture. Are you possessed by the Pentecostal spirit? As I read the points about which you ask information this is the first thought that comes to my mind. How shall you guide yourself and family and those who have joined you, with regard to esoteric matters, in making the passage from Familism to Communism? This is the substance of your inquiries. Well, your success will depend upon your *afflatus*. I hope you will duly weigh this consideration. We can not even explain these delicate matters to you in a satisfactory manner unless you are under the right spiritual control. Of this we have no evidence. Hence, I can only say that one must be a very good man indeed, in order to succeed in making the change that you propose. He should be filled with the spirit set forth by Paul in the 13th chapter of 1st Corinthians. The flesh in him should be crucified, and the spirit exalted to the state of holiness. He should be sure that God inspires him, otherwise he will become a mere pleasure-seeker, and be certain, sooner or later, to plunge himself and those with whom he is connected, into a sea of fire."

C. W. U."

#### "PIGEON ENGLISH."

[From the following article we are enabled to form an idea of the nature of "Pigeon English," and the need there is on the part of intelligent travelers and merchants to acquaint themselves with the Chinese language:]

(From the Pail Mui Budget.)

It is quite possible that before very long the shout "You wan-che one pe-ze boat?" which greets the ear of every visitor to Hong Kong as the anchor drops into the still waters which lie at the base of Victoria peak will be no more heard. At last English merchants are beginning to be ashamed of making use of a jargon which would never have existed but for their strange unwillingness to acquire even a smattering of the language spoken by the people among whom they were destined to live. Grammars, dictionaries, and vocabularies in the local dialects are now beginning to find their way into houses in which they have never hitherto been admitted, and some masters and mistresses have set an example which it is to be hoped will be followed—of communicating with their servants in Chinese, even though they speak it imperfectly, to the exclusion of the gibberish which up to this time has been their solitary means of intercommunication. On the other hand, a generation of Chinamen is growing up which has learned to speak English grammatically in the schools established at Hong Kong and at the treaty ports. There is therefore some prospect that, what between English-speaking Chinamen and Chinese-speaking Englishmen, that diseased growth yelet "Pigeon English" will soon cease to exist.

A certain amount of interest must always attach to any form of speech which has acquired even a temporary separate existence, and this at least "pigeon English" can plead for itself. It is too soon yet to pronounce a funeral oration over it, but as opposing forces proclaim that its days are numbered, and as very little is known in England of the rubbish which our countrymen are talking in China, it may not be out of place to glance briefly at its origin and characteristics.

To call it English, even when qualified by the word "pigeon" (*i. e.* "business"), is a misnomer.

It is a mixture of English and Portuguese words tortured into Chinese idioms, and when it is added that only a very small percentage of these words are at all correctly pronounced, the outcome may be imagined. Only a few specimens of this lingo have found their way into English literature. The parodies on "Excelsior," and "My name is Norval," which begin, "That nightey time begin chop-chop," and "My name belongey Norval," are, with few exceptions, the only scraps we have on record. But these lines, absurd as they are, are improvements on "pigeon English" pure and simple. This is to be found only in the native vocabularies published for the benefit of compradores and servants entering the service of English masters. We may take one as a specimen of this class of work. It is a little volume of some twelve or fifteen pages, and is entitled "A Vocabulary of Words in common use among the Red-haired People." Its outer cover is adorned with a full-length portrait of one of the red-haired race dressed in the costume of the Georgian period, in breeches and stockings, and armed with a stick and sword.

The author begins with the English numerals, and gets over "one" and "two" very creditably, but "te-le" is his nearest approach to "three"—the letter *r* is an insuperable difficulty to a Chinaman—"six-sze" to "six," and "sam" to "seven." "Ten" he pronounces, as though he had been tutored in the Emerald Isle, "tin;" "lin" stands for "eleven," "tui-lip" for "twelve," "toon-te" for "twenty," "one han-toon" for "a hundred," "one taou shan" for "a thousand." In Chinese there is always inserted between the numeral and the substantive to which it applies a word which it is customary to call a classifier, since it points to the kind of object represented by the substantive. For example, instead of saying "two knives," a Chinaman would say "two to-be-held-in-the-hand knives;" or, instead of "a table," he would say "one length table." These various classifiers the authors of pigeon English have melted down into one word, "piece." The writer therefore translates the Chinese equivalent of our indefinite article as "one pe-sze," and a knife he would render by "one pe-sze nai fo." The use in Chinese of the verb "to have," which is to be pronounced "hap," has given rise to strange confusions. "No hap" is the orthodox expression for "not at home," and a death is announced by "hap tai" (has died). In the same way "fashionable" becomes "hap fa-sze" (fashion); "to be busy," "hap pigeon;" and "to be at leisure," "hap tim."

Expressions relating to sailors are, as would naturally be expected, of frequent occurrence in the vocabulary. "A young officer" is a "mit chim-man" (midshipman), "a second mate" is a "zi-kan mit," "a sailor" is a "say-le man," and "ready money" is "nip te ka-she" (liberty cash). About military ranks less is known. "Sho che man" (soldier man) is the only equivalent of a military officer, and is held to include all ranks from the general downwards, the only other distinction recognized in this service being the "kan-a man," or "artillery man." It is descriptive of the state of foreign society in China to find that "a wealthy man" is translated into a "ma-chin" (merchant). The relations of life bear strange and unusual guises in "pigeon English." A wife speaks of her spouse as her "ha-sze man," and he of her as his "wai-to." A friend is a "fo-lin"—here the *r* is again a puzzle; and an uncle is a "yeung-ke."

To enable him to converse with his future English master, he would be servant should make himself acquainted with such "common phrases" as "ting-ky" (thank you), "how mut che ka-she" (how much cash), "ko au sai" (to go out), "ko sit te" (to go into the city), or "ko hom" (to return home); and he is given to understand that when his master says to him, "I ko she-lip," that he is going to sleep; or that if he receive the order, "No sze-pik-ke," he is not to speak. The Portuguese element in the jargon is noticeable in words such as "man te lin" (mandarin), "pa te le" (for padre, priest), and "sa-pe" (sabe, to know).

The above specimens are sufficient to show the grotesque absurdity of "pigeon English." But its absurdity is not its worst feature. Its general use among foreigners at the ports has tended to create an impassable gulf between them and their Chinese neighbors. It has entirely prevented the one from gaining any intelligent information about the other. "Belong au-lo custom," or "Belong joss pigeon," is the sum total of the explanation which the Chinese in foreign employ are able to give of any ancient Oriental rite or any strange local custom; and the same words are all that their masters have at their command to convey to an inquiring employé the meaning of any of our English usages.

Thus it has been the means of stereotyping blunders and of perpetuating misunderstandings; and it does not say much for the enterprising intelligence of British merchants in China that they should have been content to accept this wretched jargon as their vernacular for more than a quarter of a century, without making an effort either to learn Chinese or teach their servants English.

## ONEIDA CIRCULAR.

HARRIET M. WORDEN, EDITOR.

THURSDAY, FEBRUARY 24, 1876.

*Christianity is Socialism*; its very essence is reconciliation and union with God; it is not a creed, but an afflatus—and an afflatus is a vital infusion making many become one. The original Christian afflatus introduced Communism of property; all of Paul's teachings in regard to the indwelling of Christ in believers and in regard to the church being the body of Christ, imply vital Communism as the very constitution of Christianity; hence all the churches of Christendom, so far as they have the actual afflatus of Christianity, are already in a vital sense, Communists, and are under an inevitable persuasion and gravitation toward Communism in every sense. In a true revival it will be as easy and natural for any church to pass into Communism of property as it was for the believers on the day of Pentecost; and we expect that universal Communism is coming in this way.

THE BETTER WAY: *An Appeal to Men in behalf of Human Culture through a wiser Parentage.* By A. E. Newton. Wood and Holbrook, New York. 48 pp.

This pamphlet states with clearness and force some important principles bearing on the great subject of Race-Culture.

It depicts the wrong and outrage done to society by maternity undesired and incurred without due preparation.

It brings out the fact, that while no means are spared which promise to improve the lower brutes, little comparatively is done to improve the conditions of human breeding.

It gives facts which have come within the knowledge of the author showing how the unborn offspring may be influenced for good and for evil—how they may be made beautiful in form, feature and character, and how they may be made ugly in every sense, a curse to themselves, to their parents and to society.

It shows that the predisposing causes of crime are not to be sought in such things as intemperance and the weakness of penal statutes, but in parental conditions and hereditary transmission, and pushes such unwelcome truth home in this way: "We who have caused children to be conceived and brought forth in shame, concealment or privation, whether within or without the pale of marriage;—we who have robbed the mothers of our children of that to which no law or custom can give us any right, namely, the possession and control of their own bodies and souls;—we who have compelled the bearing of unwelcome burdens, and so have given rise to the murderous desire to be rid of them by unnatural means, perhaps fostering that desire by our own wicked counsel, or by lack of sympathy;—we are the chiefly responsible agents in this fearful work of making swindlers, thieves, robbers, murderers, and felons of every class! Let us look in our prisons, our penitentiaries, on our scaffolds, and behold OUR work!"

It asserts the truth, so self-evident and yet practically almost universally denied, that "Every woman should be allowed to feel, at all times and

under all circumstances, that she is the absolute owner of her own person, and especially has the right to control those functions which are her peculiar glory. Only herself can determine when and by whom they should be called into exercise. Only herself can know when her organism has been prepared—as it should in all cases be—by celestial influxes, as well as physical conditions, to properly receive and mature the germ of an immortal being."

Our criticism of the pamphlet is that it is weak on some points where it should be strong. For instance, its general theory is that sexual intercourse should be practiced only when procreation is intended and desired by both parties, and that men will become nobler, more refined, more intellectual, more spiritual, for exercising the continence required by this rule. At the same time the author says it is believed that from sexual contact with continence under right conditions most beneficial results, physical, mental, moral and spiritual, to both parties, may result. If this be true, as the reader is led to suppose, it is a fact of great significance, and should be magnified in a treatise which claims to speak fearlessly on the great subject of sexual relations, and not confined to a nonpareil note, and dismissed with the remark, that "this subject can not be appropriately treated in these pages." If it can not be appropriately treated in "an appeal to men in behalf of human culture through a wiser parentage," where, we would ask, can it be so treated?

Mr. Newton claims that he is seeking the perfection and not the overthrow of marriage; and yet in conclusion he urges the laboring classes to avail themselves of the advantages of coöperation in the matter of homes as well as of labor, and says, "The sooner political and social economists turn their attention to efforts in this direction, the sooner will society be lifted out of the slough of filth and crime in which its base now rests." Such coöperation for such objects is certain to end in Christian Communism. W. A. H.

### OUR WALLINGFORD LETTER.

DEAR CIRCULAR:—The following is clipped from the editorial page of the *Daily Graphic*, and will doubtless prove of interest to those of your readers who, with us, are on the lookout for any thing that indicates the turning of public attention toward a health revival:

#### "HOW TO TREAT DISEASE."

"The meeting held last night to organize a hospital for patients suffering from so-called chronic or incurable diseases deserves more attention than it will probably receive. It amounts to a confession on the part of the great bulk of the regular medical profession that there is something the matter with their practice. For years past it has become evident that people with chronic diseases—rheumatics, gout, nervous affections, old ulcers, skin diseases, dyspepsia, consumption, liver and kidney complaints, and so on, had lost or were losing faith in the efficacy of the regular medical practice, and were more and more inclined to try the many new and peculiar remedies offered by the so-called 'quacks.' The declared object of this new movement is to utilize what has hitherto been considered quackery, and to initiate an active in place of the expectant or passive treatment which has been in vogue for the past thirty years. The theory of the projector of this new hospital is that disease must be grappled with actively and effectively by a fresh resort to bleeding, cautery, and mercurial treatment, together with hot baths, steam baths, sulphur baths, electrical manipulations, the inhalers, hydropathy, the movement cure, and the other various 'cure-alls' which quacks have used and abused. These the regular practitioners are now inclined to give a fair trial, so as to deal successfully if possible with chronic disease. Nearly 900 out of the 1,100 medical men of the old school residing in this city have endorsed this scheme, and it is a substantial confession on their

part that their own practice in dealing with chronic disease is a partial failure, and that the great mass of invalids suffering from such complaints will have nothing to do with 'regular' physicians. It is indeed, admitted by many medical men that while the study of anatomy, both normal and morbid, has made immense progress in the present century, and while there has been an enormous addition of powerful drugs to the pharmacopœia, and while the knowledge of disease and its diagnosis has become perfectly marvelous since the discoveries of Bichat, yet that therapeutics, the science of healing, has probably retrograded within the past thirty years, and that there is in the present day a larger percentage of unsuccessful treatment than at any former period of medical history. Of course this will be disputed for obvious reasons; but it is still a fact that a great many people, both educated and uneducated, hold this view. It is a question whether the most skillful modern doctors have, so far as curing chronic disease is concerned, made any advance upon what seemed the clumsy or objectionable methods of one hundred years ago. The proposition to erect a hospital for incurables will, of course, create discussion, and we expect to see vehement controversies in the medical journals; but it is to the interest of the public that some such institution should be organized, so that we may get at the statistics of what really are curable diseases. At present invalids are at the mercy of physicians; they have no possible means of judging the value of the medicines that are given to them—whether they are useful or harmful. A public hospital of this kind would at least test the value of orthodox medicines and 'quack' appliances. By all means let us have a hospital for chronic diseases. But it does not seem to us that it need be a new and costly building. Let the institution begin modestly and grow as the needs of the public demand."

A thought of deep interest that was suggested to us while reading the above is, that religion and science, notwithstanding their seeming disagreements, are practically working hand in hand. Religionists and scientists may carp and cavil at each others' bigotry on the one hand, and infidelity on the other; but after all, they are working for the same master and under the same control. Our hospitals and infirmaries have been built up by the dual efforts of religion and science, the churches helping to raise the funds which science has applied to its appropriate uses. Every new hospital that is founded is another proof of the coöperation of these two great forces and a promise of their alliance for a great health revival.

Our estimate of the Turkish Bath does not in any way disqualify us for truly appreciating the eclecticism of the above-mentioned movement. We wish it every success. The projector seems to have interested both the churches and the medical profession in a way that is suggestive of the good time coming.

So long as religionists raise the funds and scientists apply them properly to the best means for healing the sick, there is no difference between them on the most practical interests of life, and we care little how much they may spar about theories.

W. C., Feb. 18, 1876.

A. E.

There are hardly any combinations of matter but what yield to chemical analysis. Sulphuric acid dissolves zinc, nitro-muriatic acid corrodes gold, fluoric acid decomposes glass. To dissolve any organization, we have only to apply to it a solvent with a stronger attraction for some of its elements than they have for each other, and separation takes place in the old structure, to allow its materials to combine in a new one. Oxygen is continually rifling the life and substance from material organizations by its superior affinity for some of their parts. This course of change by the choice of the stronger, presents the universe in a state of flux. Every thing, apparently, is moving or movable. But the counterpart of this truth, is that there is somewhere a *strongest*, whose combinations being under an attraction superior to all



others, nothing can affect. This *strongest* is the Spirit of the Almighty. It has a power to dissolve all things, and its re-creations are indissoluble. Other attractions are "the strong man armed that keepeth his goods in peace;" but the Spirit of God is that *stronger* man that cometh upon him and bindeth him and "spoileth his goods." The New Testament abounds in allusions which are curiously parallel to the principal of chemical spoliation, and which ascribe to the divine Spirit the power of final possession—the Kingdom that can not be moved.

## HOME ITEMS.

## ONEIDA.

Friday, Feb., 18.—Two weeks ago to-day Mr. T. planted one apartment of the forcing-pit with tomato seeds, and this morning, as we looked in there, we saw some forty thousand ambitious little tomatoes, about an inch tall, greening the black mold of the pit. Peeping into the other apartment, we found thousands of little pots, new and clean, and packed into one another in long rolls, evidently designed for the little sprouts over the way as soon as they are large enough to be transplanted.

Saturday, Feb. 19.—An Aurora borealis this evening, whose cold white spears shivered the northern sky almost to the zenith.

Monday, Feb. 21.—Getting ice to-day. The roads are so bad that it is drawn in wagons. The ice is not so good as we could wish, but we are thankful to get any this season. It is a foot thick, but nearly a third of this is snow-ice. The ice-harvesters have adopted a new plan for getting the ice into the "keep," the door of which is about twenty-five feet from the ground. Formerly they hoisted it in with a rope and pulley, but the ice in going up to the door swung in mid air, and if a cake dropped from its fastening, the men underneath were in some danger; but this year we see that a trestle-work has been built for the ice to slide on.

ANOTHER cold snap, duly heralded, came down upon us two or three days ago, the main feature of which was a storm-wind, that raged for two days and nights before it tired itself out. To-day the sleighing is "pretty middlin," as Uncle — would say. The tots of the East Room department of the children's house, eight in number, from two and one-half to one and one-half years old, were treated to a sleigh-ride by their attendants, just before their midday nap. Those of the south room of four and five and six years, tumbled into Mr. G.'s sleigh (which does the regular carrying-work between the different houses, offices and factory on our domain), and rode down to the mill and back. We met them on the road singing with all their voices.

A NEW Criticism Club was appointed last week, the last committee having run the usual term of three months. We change none of our other Committees as often as we do this, but experience has shown, and is continually showing, the wisdom of renewing or re-organizing this Club several times a year. Criticism being so important, indeed, almost the only outward regulator of our society, it is of vital importance that the body responsible for the performance of this duty should always feel fresh, zealous, and wide awake to the functions of their office. Then, too, as the submission to the ordeal is a voluntary one, a change of critics gives the criticised a choice, if they have any. When persons are sick they are often notional as to the doctors or surgeons they employ.

The other day a professional turner from the western part of the State called on us. From

the specimens of his work that he showed us, we should think he deserved to be called the "King of the Turners." Among these were three ivory balls, two inches in diameter inside of which were a twelve-pointed star, a cube and a cross, and also a cross an inch and a-half tall, with square corners. It is perhaps, impossible, for one not acquainted with the working of lathes, to appreciate the skill required to turn such little things as these out of solid ivory.

THIS stormy morning Aunty R. who is over eighty, was wending her way through the long underground passage between the main-dwelling and dining hall, when she heard the brisk tread of young Dr. C. coming along behind her as if to pass by. "Aunt," who is proverbial for her vivacity and drollery, called out, "you can't go by me," and started along at quicker pace; but Dr. C. caught her arm in his, and together, thirty-six and eighty-four ran a race amusing to those who were there to see. "Aunt" apologized afterwards, for her escapade, by saying that she must do such things now and then while she is young, for by and by when she gets old, she can't.

SOME weeks ago we women decided not to take our "work" to meeting, such as sewing, knitting, etc., as many of the family were of the opinion that such occupations were a distraction to the attention, as well as a hindrance to the free flow of thought and utterance. Our evening meetings are something like *seances* to us, at which we strive to draw, not only nearer to one another in unity, but nearer to the good influences or spirits above and around us. Of course then, the rule obtains with our meetings as with *seances* for developing spiritualistic phenomena, that in order to get a strong, efficient current going, there is necessary quiet, and the absence of all distracting influences; so that part of the family who bring no hand-work to meeting, now and then make a raid upon those who do, and vote out of the hall the crocheting, sewing and knitting, without which, women's ever busy fingers feel so strange. We said "now and then," for 'tis a fact that again and again has needlework, whilom exiled, crept slowly back into the hall. The woman is rare, who is not ill at ease to sit an hour with folded hands. But this season (and let us hope for "good and all"), the women are fully convinced as to the theoretical desirability of the plan; though at first came the practical question, plaintively put.

"O dear! when shall I do my knitting? 'Tis so dull to knit when nothing is going on!"

"We will get you a knitting-machine," cried the men, comfortingly.

"We don't believe there's a machine that can do satisfactory work; shape and fit a stocking, as we can," respond the women, like the antiphon of a Greek Chorus.

"Wait and see," chant back the men, (antiphon for antiphon).

Since then energetic Mr. S. has bestirred himself mightily about the matter. We have had knitting-machines, and knitting-machine men here, and committees of our wisest women to inspect machines and work. At last we have purchased the best machine in the market. "Lamb's Family Knitting Machine," patented some dozen years ago, but since very much improved upon the original invention. It knits, well—everything; stockings, over-socks, mittens, gloves, pulse-warmers, tippets, mats, cardigans, etc., etc. You can use woolen or cotton yarn, or silk thread on it; all that is required is practice and skill. The machine is really quite simple, and not so difficult to work and run as a sewing-machine. We women (though so cautious and exacting), are really beginning to believe that it

can do satisfactory work, almost, if not quite, rivaling that of our own deft and nimble fingers.

FOLLOWING the advent of a "Lamb's Knitting Machine" in our home, came that of the "Hosmer Darning Machine," patented about two years ago, and exhibited at the fair of the American Institute last autumn. We are just trying the machine, but believe it will please us. If we women are at length really relieved from the "everlasting drudgery" of knitting and darning, what a day of jubilee it is! If it would not be considered unladylike, we should really like to fling up our opera-hoods and seal-skin caps, and give "three cheers and a tiger" for Hosmer and Lamb!

FROM one of Mr. F. Wayland-Smith's lectures on Roman Society we condense the following as to the relations of parents to children:

One of the remarkable features of the society of ancient Rome, and one which most strongly shows its barbaric nature, was the great degree of power which the law gave to fathers of families. This was called the *patria potestas*, or the paternal power. By it the father had absolute control over the property and the lives of his children and their descendants, as long as he lived. Whatever property the son acquired, even if he were fifty years old, belonged to his father while the father lived. A father might punish his children in any way he chose, or sell them, or kill them, without accountability; and the wife was regarded as the daughter of her husband. In case a child was guilty of a crime, the father was responsible; but he had the right to tender the delinquent's body in full satisfaction.

A father might, however, emancipate his son by certain forms, as by selling him three times; but the child then became a stranger to the family, and could not afterwards inherit. When a daughter married she passed out of the *potestas* of her father, and came under that of her husband.

This paternal power declined in the later days of Rome, both as to person and property. A father could no longer sell or kill his children, and whatever the son earned in war, or as an advocate, was his own exclusively.

THE interest in the Educational Hour (as we call our informal lecture hour before the evening meeting) flags not; the scheme seems to be better suited to the animus of Communism, than any other form of general education we have yet tried. In the first place the lectures are at an hour when nearly every one can come, excepting perhaps the mothers who have their babies to lull to sleep. Unlike private, graded classes, all, old and young, and of both sexes can join; it is co-education indeed. The elementary tone of the lectures is as interesting to the adult, as to the beginner, for it refreshes and recalls to his mind the studies of youth. And then some of the elderly people, who before they joined us were always such hard-working persons that they had had but limited chances for education, enter into all the studies with child-like enthusiasm. Grandpas and grandmas, aunts and uncles, of fifty, and over, are as interested as any to record in their note-books the important dates in the Histories of England and Rome, the order of events that preceded the Reformation, etc., etc., as well as to get a clear understanding of the circulatory and nervous systems, or any of the other topics lectured upon. We have been somewhat famous for our Community fashion of *bee-ing* it; and our Educational hour might well be styled, "*A bee for learning*."

On Thursday, the 17th inst, Theodore Tilton lectured at Devereux Hall, Oneida, on *The Problem of Life*. From the report of one of our family who attended the lecture, we gather the following:

Tilton looks very unlike the pictures of him in the popular illustrated papers of the past year or

two. His face is thin and closely shaven; his hair long, fine, and slightly curly, his eyes rather small and his forehead full. His mouth is small and delicate, his chin weak, his form tall and thin and his gestures graceful. His air was grave and he was a much older-looking person than I expected to see. In delivering a lecture he uses the whole of the stage; retreating step by step, until he reaches the rear of the stage, then coming forward with a bound to the very verge.

He is an exceedingly fluent, rapid speaker. All through his lecture there was not the fraction of a second between his words. To be sure he has repeated this lecture a good many times, but some of it must have been extemporaneous, as he alluded to events that have happened within two or three days.

He lectured an hour and three-quarters. During the first hour, he spoke low for him; for he has a very loud, ringing voice, well adapted for such a place as Cooper Union, but too strong for the Hall at Oneida; so when he got "warmed-up" to his subject, it was not wholly agreeable to sit there and be thundered at in the way he did at us. He spoke in a very high key, and it seemed to me it would be disastrous to his throat.

His lecture was full of brilliant passages; there was a wealth of historical allusion, appropriate and instructive anecdotes. The only criticism I should have of it, would be that it was too severe in tone; not sufficiently relieved by humor.

Two or three times he referred in an obscure way to Brooklyn. Once he brought the palms of his hands together (a favorite gesture) with a resounding clap, as he declared that trial by jury was a farce. And again, in another part of his lecture he dwelt upon lying at great length. At the close of his lecture he gave a very sensible discourse upon the education of children, dwelling especially upon the desirability of inculcating reverence in them at a very early age.

#### TURKISH BATH ITEMS.

We have had our first fever-and-ague patient the past week. He came here last Thursday (Feb. 17th), and staid three days, taking five baths in the time. Before he came he had been having a chill every day, and his ague had also brought on a terrible cough, and bronchial affection. Thursday morning he took a bath just as the chill was coming on, and stopped it. At 2 P. M. he felt another chill coming on, and took another bath with the same result. For the rest of his visit he was not troubled with symptoms of a chill; had scarcely any fever, besides resting much better nights. He was obliged to leave on business, but will probably return. It will no doubt take a course of baths to break up his cough.

Rheumatism seems to be the most prevalent complaint in this neighborhood; and we are continually having new cases to treat. The bath has greatly relieved every case so far, though many are of such a chronic nature that we have not yet cured all who come. There is one gentleman with the rheumatism in his heels so that he can hardly stand, besides having it in his side and shoulder, who takes a bath about every day, and has been steadily helped thus far.

His wife, who has a lame knee, and has been given up as a cripple for life by the physicians, also takes the bath, and with encouraging results.

The lady (one of our family) whom we reported in a late journal as enjoying the temperature of 205°, has since tried 215°, and tells the journalist that it was perfectly delightful!

[People coming here often inquire, "Are you ever allowed to visit your relatives outside?" We answer them that we are free to do so, but as a general thing have little attraction for it, on account of the hostile feeling of our outside friends toward

our religion. The following experience related by Mr. K., is a sample of the kind of reception we often get as members of the Community. The person whom this concerns was a Perfectionist for many years before he was a Communist. He had fond hopes of bringing all his family with him at one time. Indeed, over twenty years ago he placed his oldest son and daughter in the Community, but through the persuasion of one of his brothers—who at the time was opposed to Communism—his children went back to his worldly friends and never returned. Afterward he brought his two youngest sons with him; but the attractions of the world robbed him of one of them, so that he and his youngest son S. stand alone in their faith. He and his wife mutually agreed to disagree—and thus he forsook all for his religion. A few weeks ago he spent a week in visiting these relatives. He first called on the "partner of his former days," of whom he says:]

"Mrs. K. met me very cordially indeed. I was interested in the relation I found existing between her and myself. She showed it was a pleasure to do the least favor for me, and I have the same feeling toward her. I attended church with her on Sunday morning; and after dinner I went to the house of my youngest married daughter. A servant came to the door, showed me into the parlor and went to call C., leaving the door open so that I could see her as she came down stairs. When C. was part way down she glanced into the parlor and noticing me, began speaking at once in a rather loud tone of voice:

"Now father, if you have come home to stay and to live with your family as other men do, I make you heartily welcome and am glad to see you; but if not, if you are still wedded to that association and come here as a Community man, I have no welcome for you, and do not want to see you."

"I assured her that I had come as a Community man; was thoroughly wedded to the Community, and not likely to be any thing else but a Community man; and if I could not come and see her as such I did not want to come. I was taken considerably aback to meet such a rebuff from C., for she is naturally very affectionate. I felt somewhat as if I had been soused into a bucket of cold water.

"Well, after explaining our position so that we understood each other as being entirely separate, and having no fellowship or sympathy in common, we sat still five or ten minutes, neither saying a word, I wondering all the while what I should say to her and whether I had better go. Finally it came to me to say that I believed if we were possessed with the spirit of charity it would bring us together. She said 'nothing would bring her into that Community;' and I said 'let the Lord direct about that,' and then arose to go. She went with me into and hall and assisted me to put on my overcoat, seeming quite polite. As I left I bade her good bye laughingly and she replied, 'Good bye,' laughing also.

"One principal object I had in going to — was to visit my oldest daughter, F. So on Monday morning I went to M. where she resides. I was fearful I should have to meet her in the presence of the aunt with whom she lives, and who is much prejudiced against the Community; but on entering the house I learned that this aunt had gone to a neighboring town to spend the day, so I found myself alone with F. I asked her to play and sing. She said she was entirely out of practice and did not like to attempt any thing before me, but still would sing one of their church songs, beginning with these words:

"I was a wandering sheep,  
I did not love the fold;  
I did not love my Shepherd's voice,  
I would not be controlled."

She sang it with great unction, as though she would apply it to her own case.

"I next went to call on my two sons, E. and G., at their places of business. E. was not in, but G. was. He met me very cordially and showed me his shop. The works were three or four times as large as any thing of the kind I had ever seen before. After a while we went into E.'s office, where we sat and talked pleasantly for a while, when he began suddenly to be quite serious. He said he had a pleasant family who lived harmoniously together, but the Community influence had made a disturbance in it so far as it had got a foothold, and he desired there might be a stop put to it. He wanted to ask as a favor of both my son S. and myself

that we would not go to his house any more in our *Community character and introduce Community topics*. I told him we had no disposition to press ourselves upon people who did not wish to hear us, and that I did not think he would be likely to be troubled with us any more in that way. He said G. felt just as he did. After a plain, sincere talk on both sides we came to the conclusion by his proposal that we would let bygones be bygones, and drop the subject of Communism between us. He said if I met him at the shop at any time he would be pleased to see me, and he should always respect (and I think he also said love me), as his father, and he would be glad to do any thing for me; but did not want me to call on his family. I assured him that I was not likely to do so.

"I feel well about my entire visit. I was very glad to find my wife so comfortably situated. I don't know that there will be any occasion for my going to — again for ten years."

#### A MEMBER hands us the following experience : MY CRITICISM.

"One by one, my critics entered the committee-room. They were old associates, all, and fifteen in number. That I should have full justice at their hands—in the line of having my faults plainly pointed out—there remained not the shade of a doubt. After all were seated, the chairman asked if I had any thing I wished to say? To which I replied, that I needed help in the work of overcoming defects in my character. I might have told him that I had criticised myself a good deal of late without satisfactory results. It may also be proper for me to mention that there had been some complaint made of me by those with whom I was associated in business, which was the occasion of my calling for a committee. I must confess to a slight shrinking—a sort of palpitation of the heart—in being a subject for moral dissection. Not that the trial of having my faults told me both in public and in private, was by any means a *new* experience. But the calling of a committee, was to the flesh, very much like sending for a surgeon, whose amputation of offending members would naturally follow. Still help I needed, and must have, at any cost.

"The chairman first called on A. to begin the operation of dissecting my character. A. obeyed with a sharp good will. Suffice it to say, that he pierced *selfishness*, or selfish habits, to the center. It was an acute thrust to my egotism. For years I had made war—in a general way—upon that terrible principality; and now to be charged with a vice so hateful and hurtful, was extremely mortifying to self-complacency. But I had not the slightest disposition to palliate or deny the charge. Other members of the committee followed A., endorsing his criticism, but explaining it in a manner to make me realize more fully than I had done, that victories over self-love can be gained only through the sincerest hatred of one's old life.

"At this stage of the proceedings a change came over me. Grace was given me to discriminate between self-love and Christ-love. The faults complained of belonged to the former. Self-love, self-will, and self-seeking, now looked as hateful *in me* as in any one else, and on the other hand, the *cross of Christ* was *mine*, not outside of me, but in the center of my being, victorious. This cross was to me beautiful and completely bathed in the love of God. All fear of my critics was now gone. I felt like encouraging them to go on and spare not my faults. The deeper and sharper the truth, the more tranquil I became. This was a new experience. I actually enjoyed the operation. I felt that my brothers and sisters were my truest friends who had come together to help me out of bondage to habits that had no inspiration in them. Before all of the committee had expressed their minds, my soul seemed to have risen above personal feelings in the matter. I realized that this was not a conflict with flesh and blood, but with principalities and powers—that the selfishness complained of

was the selfishness that is inseparable from habits of all kinds—even strong religious ones—that grow out of isolated, uninspired life, be that life ever so moral and upright in its outward conduct and appearance."

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, we are accounted as sheep for the slaughter." This describes the situation in which Paul and the Primitive Church lived and held their faith. It was in the midst of tumults and agitations that we can only partly conceive and have no experience of, in an age far more barbarous than this, and in the face of civil and religious prejudice and power of which we know next to nothing, that they worked out the great problems of faith, and taught us to rejoice evermore, to pray without ceasing, in every thing give thanks, and whether we eat or drink or whatsoever we do, to do all in the name of the Lord Jesus. They were filled with the spirit and purpose of Christ, and could not be turned away from interior truth. When forty men bound themselves under a great curse to neither eat nor drink till they had killed Paul, it did not move him from his trust in Christ, or unnerve him. He undoubtedly sat down and ate and drank with a thankful heart in the name of Christ. He meant what he said when he declared, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." It was the common, universal element of his existence. He fully believed it. He did not work up that idea in his own mind, but was fully persuaded of it by the God of heaven. It was not something he tried to think—he could not help thinking it. And in this attitude, he was quiet, thankful, peaceful and joyful. It adds a marvelous interest to the teachings of Paul and the Primitive Church to consider the circumstances in which they were brought forth. That church more than any other in this world, built a school-house on the battle-field—soberly, quietly, and deliberately went to work finding out, and teaching the beautiful interior truths which we now feed upon, in the midst of wrath and persecution, such as we can have little idea of. We should never be satisfied until we have the same spirit of undivided attention to truth in the midst of opposing circumstances that Paul and the apostles had.

#### TREE PLANTING.

UNDER the heading "Forest-tree Planting," we find a very interesting article—the first of a series—from which we extract the following:

"The farmer must be convinced that though the returns [from forest tree planting] are not immediate, they are not so far in the future as is generally supposed. This is perhaps what deters persons from tree planting more than any other one thing—the idea that they must wait for half a life-time to receive any benefit from the work—at least any pecuniary benefit. If it can be shown upon good authority that it does not take so very long for plantations to begin to make returns, and that those in middle life may reasonably hope to enjoy them and the young men can be well assured that their acres in forest are making a provision for after life, the value of which is annually increasing, no other inducement will be required to make tree planting as general as it is now neglected. \* \* \* It is in the prairie regions where the absence of trees is so marked and where their want is most distinctly felt that the most of the planting has been done; and it is a common impression that it is only in such localities that forest planting is desirable or profitable. This is a great mistake; for the older States present quite as strong inducements to plant trees as the newer ones; this is eminently the case in New

England where there are so many rocky hills and pastures, and so many fields that are fit for no other crop than trees and where the markets are close at hand. \* \* \* We have already said that in our view of the matter much of the omission to plant trees is due to the notion that trees are of slow growth.

"Of course trees vary much, in this respect; and as a general rule the more rapid the growth the poorer the timber; there are exceptions to this, and as will hereafter be shown there are trees which make good wood rapidly; we take for the present an instance afforded by the European larch. Several years ago Mr. D. C. Schofield of Elgin, Ill., sent us a statement of his experience with the European larch. When we learned that small trees which when set were mere whips about two years old, had grown in twelve years to be thirty feet high and twelve inches in diameter, we were in doubt whether to publish it or not; all that we knew about Mr. S. was the fact that he was a member in good standing in the Illinois Horticultural Society; and it was moreover in his favor that he was a subscriber to the *American Agriculturist*. Later we saw this same statement in a report accompanied by the hint that some allowance must be made for Mr. S.'s enthusiasm; but soon Mr. S. exhibited at one of the horticultural meetings one of the trees, which was a sufficient answer to any one who chose to count the rings. At the meeting of the Ohio Horticultural society in 1871, Mr. Sherman gave an account of Mr. Schofield's method of planting an acre which we will not now describe except to say that the trees were planted thickly to allow for periodical thinnings; that the income from the first thinning at the end of seven years would be worth \$120; the proceeds from a second thinning in another seven years would bring in \$1,000, giving in fourteen years \$1,200; while at the end of thirty years with one more thinning there would be left on the ground three hundred trees valued at \$6,000, which with the amount received and the three thinnings would make an aggregate of \$8,920 as a return of a single acre properly set with larch at the end of thirty years. All these accounts gave us a strong desire to see Mr. Schofield's acre of trees; and last Fall being within a few hours ride of Elgin we visited that gentleman, and saw not one acre but many acres; and not a mere experimental plot, but a dense forest with shady avenues where nature was doing her own pruning to form clear and stately trunks. We shall have occasion to refer to this plantation again and do not now go into measurements; suffice it to say that we were convinced that if Mr. Schofield was an enthusiast it is a great pity that many more were not affected in the same manner; and that we were fully convinced that there had been no overstatement or exaggeration in regard to his plantation."

I would say in regard to the above statements that they are not at all difficult to believe if we take into account the richness of the Western prairie lands. It was only to day that I measured the diameter of a European Larch on our own plantation which was planted on a worn-out field and has been growing there not more than six years, and was four and a-half inches in diameter near the ground.

H. J. S.

#### STANLEY, CAMERON, AND NORDENSKJOLD.

The year 1875 will ever be a memorable date in the history of geographical discovery. Within the twelve-month two of the most important questions of African geography have been settled; and in the far north the demonstration of an open water way between Europe and the countries drained by the great Siberian rivers is perhaps the most important addition to geographical science that could be made in polar regions. Certainly there remains for no future year so many first-rate problems to solve.

The source of the Nile! For twenty centuries it has been the goal of the explorer's ambition. The boldest spirits have essayed its discovery, only to be turned back by insuperable obstacles. Its conquest waited for the plucky energy and resistless push of Stanley.

Starting from Zanzibar in November, 1874, with 300 soldiers and carriers, an important part of whose luggage was the open boat *Lady Alice*, in sections, Stanley

had before him 700 miles of unknown country—part forest and part desert—much of it swarming with hostile savages. By dint of resolute marching and fighting, he accomplished in a hundred days what in the usual course of African travel would have taken as many weeks, though at the cost of half his command; and on February 27, he caught his first glimpse of the great lake with which his name must hereafter be inseparably associated.

Speke and Baker had traced the Nile to the Victoria Nyanza. What was the compass of that great fresh-water sea, and whence came its supplies? Thanks to the *Lady Alice*, which was soon set up and afloat, these questions had not long to wait for resolution. Within the next sixty days, its shores and numerous islands had been mapped, and its tributaries noted. Of the ten considerable streams which fed the Nyanza, the largest and most important proved to be the Shimeeyu, in all probability the ultimate source of the Nile. The details of the discoveries thus auspiciously begun we shall not consider here, nor the importance of the region now for the first time opened up to geography. It is enough to note that, through Stanley's daring energy and genius for command, the question which, more than any other, has vexed geographers and challenged explorers for 2000 years has been substantially settled.

In the meantime Cameron has taken up the unfinished work of Livingstone, and—spurred on no doubt by a determination not to be forestalled by his Yankee rival, as he was in the search for Livingstone—he has overcome the obstacles that baffled the veteran explorer, and accomplished perhaps the longest journey ever made by any adventurer in that hitherto continent. And its results are as brilliant as the passage was heroic. No other explorer ever crossed the continent so near the equator; and none save Stanley ever achieved so much in so little time. His path lay through the most difficult and dangerous part of Africa, from Tanganyika to the mouth of the Congo; and when the story of the passage is made known, it will, nay, it must, present some of the most stirring chapters of dashing adventure in the history of African exploration.

One thing is certain: The theory of Livingstone has been disproved; and not the Nile, but the Congo, receives the drainage of the great interior basin of the continent. And Africa hides no secrets to compare with the two which Stanley and Cameron have, within the same few months, manfully wrested from her jealous keeping.

Less significant geographically, but of far greater promise commercially, is Professor Nordenskjöld's discovery of an open passage by sea between Europe and Northern Asia. The tract of country thus brought into economical communication with the rest of the world is a vast and largely fertile region, much of it splendidly timbered, traversed by navigable rivers, and only waiting for a suitable outlet for its productions, to become densely peopled. According to Professor Baer the valleys of the Obi, Irtysh and the Yenisei exceed in extent the combined areas watered by the Don, Dnieper, Dniester, Nile, Po, Rhone, Ebro, and all the other rivers flowing into the Black Sea, the Mediterranean, and the Sea of Marmora. The entire region made directly accessible to commerce is estimated by Dr. Petermann to embrace an area one-fourth greater than all non-Russian Europe.

The attainment of the pole would give greater renown to the explorer who should succeed in reaching it; but the consequences to humanity would be insignificant compared with those quite certain to flow from this much needed waterway to the heart of Asia.

—*Sci. American*.

#### THE NEWS.

The interest in the Moody and Sankey revival in New-York is on the increase.

Rev. Dr. Horace Bushnell died on the 17th, at Hartford. He was in his seventy-fourth year.

Disraeli, First Lord of the Treasury, has brought a bill before the House of Commons, enabling the Queen to take the title of "Empress of India."

Mr. Kerr, Speaker of the House, is in very poor health and has gone to New-York to consult the best physicians there. S. S. Cox is speaker pro tem.

Many rumors are afloat in regard to changes in the



Cabinet—Bristow about to retire, etc., but it is hardly worth while to worry about it in advance.

Weston has been walking with Clark the English 50-mile champion, on a 100-mile match. Clark failed on the 65th mile. Weston went on and made 180 miles in 48 hours.

The historic elm on Boston Common, over two hundred years old, was blown down by a high wind on Tuesday evening, the 15th inst. A large crowd of relic hunters attacked it at once.

James Parton has petitioned the Legislature of Massachusetts to legalize his marriage with his deceased wife's daughter, which he discovered after marriage was contrary to the laws of that State.

A gathering known as the "Greenback Convention" met in Indianapolis on the 16th. They passed a number of excessively foolish resolutions on finance, and nominated Frank Landers, M. C., for the next governor of Indiana.

Col. McClure, proprietor and editor of the Philadelphia Times has been arraigned before a magistrate and bound over in \$600 to answer in court for libeling the Holmeses. The trial will probably decide whether the jury think Katie King is a swindle or not.

Charlotte Cushman, the actress, died at the Parker House at Boston on Friday morning, the 17th. She had been afflicted with cancer for a long time, but was better a few days before her death, and took a short walk, which resulted in a cold and pneumonia. She was fifty-nine years old.

The Carlist movement in Spain is apparently very near its end. The fall of Estella several days ago, followed by several other important victories, seem to render further resistance by the Carlists hopeless. Don Carlos has disbanded the last pretense of a government which he maintained, and the members of his Castile Junta have fled across the Pyrenees into France.

Cremation has got a fair start at last. Keller, a wealthy German resident of Milan, who died two years ago, provided by will for the erection of a temple of cremation to be presented to the city of Milan. A short time since the temple was finished and tested by the cremation of Mr. Keller's remains. Three-quarters of an hour was sufficient to convert the body to ashes.

On Thursday the 18th, two steamers collided in the English Channel, between England and France. Owing to a wind and strong tide the vessels seemed to fairly be dragged into collision and the boiler of the Strath Clyde exploding, she sank to the bottom within ten minutes, carrying twenty-nine souls down with her. It was in broad daylight, and the vessels were within a mile of shore.

Winslow, the Boston forger, was arrested in London on the 15th. He went with his wife to Holland, but finally returned to London alone. The police seem to have had the case well in hand almost from the first. He claims to have had but \$6,000 when he left home, the proceeds of the sale of his wife's property. He is anxious that his wife should be left in peace, but otherwise seems very cool. Extradition papers have been issued for him.

Another noted forger was also arrested last week. Last August Wall-street was flooded with counterfeit bonds, mostly N. Y. Central, and Western Union Telegraph. The principal operator, C. J. Williamson, disappeared. Lately he ventured to return to New-York and again began to issue bogus bonds. This time the police were too quick for him, and he awaits his trial in the Tombs.

The Advisory Council met on the 15th, at Plymouth Church. Mr. Beecher made an opening address. Rev. Dr. Bacon was then chosen as Moderator. In the course of his opening address he said: "In the fourth place we are not here to decide nor to try the main question which has agitated not only this city but the entire country and all English speaking Christendom for three years and more. We have nothing to do with the main question. It would be preposterous to submit such a question as that to such an assembly as this. \* \* \* We are perfectly incompetent to try a case like that. \* \* \* We are here to advise this church concerning the manner in which it has dealt, and the manner in which it ought to have dealt with what is well known as the great scandal," etc., etc. Nevertheless, it is a question

whether they will be able to let it alone. On Friday Drs. Storrs and Buddington were invited to come before the Council, but they declined. H. C. Bowen was invited, and he accordingly attended the evening session. The only thing that the Council wished to know was whether Bowen's statement that he was not called before the Examining Committee of 1874, was correct, and if so, what reasons the Committee had for not calling upon him. The examination of Mr. Bowen by the Council brought out the fact pretty clearly, that he was not invited before the Examining Committee in '74, and at present writing it looks a little as though the Committee were apprehensive that he knew too much. But one side is always good till the other is told.

"Thought is deeper than all speech,  
Feeling deeper than all thought."

There are some things which should not be much talked about—which grow and bloom most exquisitely in silence. Love is such a plant. Its roots are deeper than speech—deeper even than thought—and talk is not apt to nourish it. It is a heart-plant, and grows best in the sunshine of interior communion, and silent soul-approach. Lovers are too apt to talk about their love—and by thus transferring it from the inner atmosphere of the heart to the outer world of speech—word-expression—it loses its exquisite aroma, splendor and finest power. Love is Christ shining in our hearts, attracting soul to soul. To make it a matter of talk and of gossip is to open the surface of our life and dissipate that sunshine into the inane. If we want to talk about it, we should talk with Christ rather than with each other. It is a good rule for lovers to talk with each other about Christ, and talk with Christ about their love.

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